

THE CHRISTIAN HERALD.

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RELIGIOUS TRACT SOCIETY OF LONDON.

In Number 23 we gave a very summary abstract of the information communicated at the Anniversary meeting of the above Institution in May last, taken from the English Magazines for June. We have since then received the *Eighteenth Report* of the Society, which enables us to present our readers with several interesting particulars from that document. The following extracts will doubtless be read with great pleasure by those who delight in beholding the happy consequences of disseminating Gospel truth among the ignorant, the careless, and the ungodly of our ruined race.

At Berlin, where a Religious Tract Society is sanctioned by the king of Prussia, 150,000 Tracts have, since its commencement, been circulated with good effect throughout all parts of His Majesty's dominions. In this capital several Tracts have been translated, and are now translating, from the volumes of your Society; for the more extensive circulation of which your committee have presented the Prussian Tract Society with a donation of £20. A copy of the Address and Regulations of that Institution has been transmitted to your Committee; from which it appears, that in some places the perusal of the Tracts has proved the means of exciting a desire to procure the Holy Scriptures.

In the north of Germany, and particularly in the Duchy of Sleswick-Holstein, considerable progress is making in the distribution of Religious Tracts, chiefly by the instrumentality of a very active Society called the Northern Union, (referred to in your former Reports,) which is multiplying its branches in various directions.

In a letter from Sleswick, lately received, the writer remarks, "The Scriptural sentiments which are contained in the small Tracts the Society circulates, may in some measure contribute to the promoting of the Bible cause." Of the good effects resulting from the circulation of Tracts at Barth, in Pomerania, a correspondent gives the following evidence:—"The children in this town come to me from morning to night, which is the case even at the moment I am writing this, requesting the loan of books, in which I am happy to gratify them, and thus to show them the way of eternal life. I have not lately heard so many of those dreadful imprecations which formerly disgraced our streets."

Not less active are the various Tract Societies or Committees in Stutgard, Nürenberg, Frankfort, Neuwied, Koenigsfield, and other places; by whose united exertions many thousand Tracts are an-

nually put into circulation, both among the Protestant and Catholic population of Germany.

Great and accumulated have been the distresses experienced by thousands in various parts of the Continent during the last winter : but even those calamities have contributed to soften many a hardened heart, and to prepare it for a more favourable reception of Divine truth.

The Lausanne Report states the pleasing fact that no less than 66,000 Tracts were printed by the Lausanne Tract Society, and most extensively circulated in various parts of Switzerland and France. "Of the effects produced by these publications, (continues the Report,) we have many striking proofs. Let us mention but one :—A parish minister in the country writes to the President :—'The volume of your Tracts is read with avidity. A notorious drunkard whom I am endeavouring to bring back into the paths of sobriety and virtue, observed the other day, 'Ah ! Sir, if I had read ten years ago the book you have had the goodness to give to my mother, and more especially that last chapter on drunkenness, I should have been ten thousand francs richer than I now am, and my wife and children would have lived in comfort : how well that book explains the danger of frequenting public houses and keeping bad company !' "

The French translation of *THE DAIRYMAN'S DAUGHTER* has been published in France and Switzerland, at the expense of pious individuals in those countries, and has met with the most favourable reception.

From Russia your Committee continue to receive the most gratifying accounts. "In Finland," writes the Rev. John Paterson, "the affairs of the Tract Society go on prosperously. Tracts partly in Swedish and partly in Finnish, have been translated, printed, and distributed, to the number of 25,000 copies, by a zealous student of the University at Abo." At Savolax, in the north of Finland, a peasant has procured a translation of *THE DAIRYMAN'S DAUGHTER*, and printed it at his own expense ! He is now proceeding in the same way with several Tracts : thus, even the northern peasants are your co-workers in this labour of love.

From information communicated by the Evangelical Society at Stockholm, your Committee learn with pleasure that it continues in a prosperous state ; its funds are improving, and within the year 1816 about 100,000 of its Tracts have been circulated.

The Appendix to the last Report contains the intelligence received from China, up to December, 1815 : subsequent communications from the Rev. Messrs. Morrison and Milne, and particularly from the latter, state, that Tracts have been distributed at Pulo Penang, (or Prince of Wales's Island,) and sent to Siam and Cochin China. "The more I see," says Mr. Milne, "of the ignorance of the heathen, and the difficulty they find in understanding the truths of the Gospel, so much the more am I convinced of the vast importance of Religious Tracts, written in the simplest style possible, and so much the more clearly does the magnitude of the Religious Tract Society appear.

The friends of the Religious Tract Society will be much gratified also to learn, that it has been clearly ascertained by the Rev. Mr. Milne that the written language of Cochin China, Tung-king, and Hainan, is the same in form and idiom, in all respects, as that of China. "This," says Mr. Milne, "will open a wide door for the word of God; may it have free course, and be glorified!" To which we add our hearty Amen! praying, that by the blessing of God on the dissemination of Tracts, the truth as it is in Jesus may be effectually diffused throughout this vast and populous region of the eastern world.

From Calcutta a remittance of forty guineas has been made by the Rev. Thomas Thomason, to purchase Tracts for distribution among His Majesty's regiments in India. Accounts have also been received from this quarter of the beneficial effects resulting from the distribution of the Tracts, particularly in the 59th and 84th regiments, in the latter of which an Auxiliary Tract Society has been formed, and the sum of £4 transmitted in aid of the funds of the Parent Institution, through the Rev. J. Hands, missionary at Bellary. The pious soldiers in the former have also transmitted to your Treasurer a considerable sum for the purchase of religious books for their own use and that of their comrades.

The Society is still favoured with the attention of some pious masters of trading vessels, who are in the habit of distributing Tracts in various parts abroad, and your Committee hope that the marine distribution, in a time of peace like the present, will be greatly extended by the increased attention of captains of traders to this object.

Your Committee have availed themselves of the opportunities afforded them for promoting the great object of their appointment both at home and abroad; meeting to the utmost of their power, (and beyond their power, in respect of the funds,) every application which had a claim on the Society. Nearer home, Ireland and Wales have not been forgotten; and in Britain, the army and navy, the workhouses, the hulks at Sheerness, and hospitals, have been also supplied.

In the West Indies and America the distribution of religious Tracts has been continued by supplies forwarded by your Committee to Port-au-Prince, Prince Edward's Island, Louisiana, Canada, and the back settlements of the United States.

Already much has been effected in the supplanting of those wretched publications which were formerly sold by hawkers, under the misapplied name of "godly books," as well as those of a more immoral and lewd tendency, by the introduction of the Hawkers' series of Tracts; and, during the past year, the hawkers who deal at your depository have been encouraged to vend those of a superior kind, by an increased allowance upon them, both in the book form and upon broad sheets; and your Committee are not without hope that the measure has operated, in some degree, as a counteractive, to stem the torrent of those polluting and bitter streams of infidelity, impiety, and incitement to insubordination, which have of late prevailed in the metropolis and other parts of the kingdom.

More than *three millions and a half* of Tracts, in various forms, have been issued during the last year; a considerable portion of which have been purchased at very reduced prices, by the most destitute part of the population of London, in order to vend again for a subsistence; and your Committee are credibly informed that not less than several scores of families have in the late distressing season been kept from a state of nearly actual starvation, by the pittance derived from the sale of the Society's publications. The Lord thus over-ruling the distress of one part of the community for the instruction of the other, and for the relief of themselves; "their deep poverty abounding unto the riches of instructive liberality."

Tracing the origin and progress of the Religious Tract Society, in it we recognize the *pioneer* of the different regiments which (in the various societies) have been raised under the banner of the Cross in this country; breaking up the ground and clearing the way for the introduction of the Missionary or the Divine Records, like the seventy of old, sent forth "two and two, before the face of the Lord, into every city and place whither he himself would come," (Luke x. 1.)

By these little precursors, *prejudice* has been greatly diminished, and a pure zeal for the extension of the Redeemer's kingdom widely awakened; a fortress once deemed impregnable has yielded to the powerful appeals of Christian truth, succeeding each other in so pleasing a variety of form, that, while amusement was at first the main attractive, solid advantages have glided imperceptibly into the mind: enmity has been destroyed, and Divine power has displayed itself in "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and at length bringing into captivity every thought to the obedience of Christ."

Viewing this Society in its foreign object, its progress, especially of late, presents to its friends an abundant theme for gratitude. In almost every quarter where an entrance has been made for the diffusion of the light of truth, it will evidently appear from the Reports of this Society, that the first openings have been effected by means of religious Tracts. Their adaptation to convey religious knowledge, when no other effort can be at first employed, must be admitted by all, and more especially in the case of China, notwithstanding the jealousy of the people, and the difficulties of the language.

In other parts abroad the Society has been extensively useful in its operations, from frozen Iceland to the burning climes of the east, and its object has been equally cherished by the private and his commander, by the peasant and his king.

The Religious Tract Society holds a distinguished rank among the marshalled forces of the King of kings. Already it has, through the Divine blessing, accomplished much, both in Britain and in foreign lands; and each successive Report demonstrates it to have been advancing from strength to strength, and from victory to victory, in common with its confederate bands, the unnumbered re-

ligious institutions formed, and still forming, in this eventful age :—it enjoys those dignified and amiable triumphs, which demonstrate that the mighty Conqueror is the Prince of peace, and which seem destined to usher in the glorious period when it shall be proclaimed, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.”

[We shall give in our next Number a very interesting *Address* of the Committee.]

EXTRACTS

From the Journal of the General Convention of the Protestant Episcopal Church in the United States, held in N. York in May, 1817.

[The following resolutions in relation to a *Theological Seminary* were adopted in the House of Bishops, and concurred in by the House of Clerical and Lay Deputies, viz :]

“Resolved, that it is expedient to establish, for the better education of the candidates for holy orders in this Church, a general Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention.

“Resolved, that this Seminary be located in the city of New-York.

“Resolved, that* — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

“Resolved, that a Committee be appointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen and three laymen, to be appointed by the House of Clerical and Lay Deputies ; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution ; which plan shall be communicated to the several Bishops of this Church—and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.”

[The following resolution was entered on the journal of the House of Bishops, and sent to the House of Clerical and Lay Deputies, to be read therein :]

“The House of Bishops, solicitous for the preservation of the purity of the Church, and the piety of its members, are induced to impress upon the clergy the important duty, with a discreet but earnest zeal, of warning the people of their respective cures of the danger of an indulgence in those worldly pleasures which may

* The following gentlemen were subsequently appointed : viz. Rev. Daniel Burhans, of Newtown, in Connecticut, to visit the states of New-Hampshire, Massachusetts, Vermont, Rhode-Island, and Connecticut ;—the Rev. Nathan Bowen, D. D. of the city of New-York, to visit the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland ;—and the Rev. William H Wilmer, of Alexandria, in the District of Columbia, to visit the states of Virginia, North-Carolina, South-Carolina, and Georgia.

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tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements involving cruelty to the brute creation, and of theatrical representations, to which some peculiar circumstances have called their attention,—they do not hesitate to express their unanimous opinion, that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information, that in some of our large cities so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals.”

The number of Clergymen belonging to the Protestant Episcopal Church in the United states, at the period of the late convention, was as follows :—

In New-Hampshire, 4; Massachusetts, 13; Vermont, 4; Rhode-Island, 4; Connecticut, 36; New-York, 68; New-Jersey, 12; Pennsylvania, 26; Delaware, 3; Maryland, 37; Virginia, 34; North-Carolina, 4; South-Carolina, 18;—total 263 :—of which 7 were Bishops; 223 Priests; and 33 Deacons.

EXTRACTS FROM A PASTORAL LETTER

To the Members of the Protestant Episcopal Church in the United States of America, from the House of Bishops of said Church, assembled in General Convention in the city of New-York in May, 1817.

On the perusal of the documents sent to us by the House of Clerical and Lay Deputies, we perceive reason to rejoice on account of the increase of our church; in the forming of new congregations; in the revival of others, after a long state of inertness, and the discontinuance of the administration of the ordinances among them; in an additional number of able and faithful ministers, and of hopeful young men in preparation for the ministry; in a better attendance than formerly on public worship, and on the sacraments and other institutions of the Church; and, as we hope on the ground of these promising appearances, in the religious and moral improvement of the various descriptions of professors within our pale. There is an unequivocal fact which disposes us to take a favourable view of the growing influence of religion on the public mind generally. We allude to the vast increase of editions of Bibles, as well those for sale, as those designed for gratuitous distribution through the medium of the numerous societies, who of late years have associated for the conveying of that invaluable treasure to the houses and the bosoms of the most destitute of the people. Within the bounds of our communion we perceive an additional fact to the point, in an increased call for our Book of Common Prayer, from all descriptions of persons; and in the extended exertions of societies instituted for the gratuitous distribution of it. This is a help to godliness in which we should rejoice under any circumstances which might occur: but it

is especially so in the cases of a great proportion of our people ; who, on account of the smallness of their numbers in their respective vicinities, and the want of an ordained ministry, can enjoy no other worship of Almighty God, than that which is of the closet and of the family. That in each of these the Prayer Book is instrumental in cultivating a spirit of devotion, we have had so much evidence, as does not suffer us to entertain a doubt.

In proportion as religion manifests its holy influence in the relations of domestic life, and in all our intercourses with one another, producing in all of them a strict regard to integrity and truth, and a faithful discharge of the duties which arise out of them respectively, it is a recommendation presenting itself to the eyes of all men ; and giving ground of the presumption that there must be an inward principle, answerable to such estimable fruits. It is the Christian doctrine alone which can obtain such a testimony : and this should be an inducement to all the members of our Church to cling close to its precious truths. The clergy in particular, should be aware that by presenting them continually to the minds of the people, and no otherwise, extensive good is to be accomplished. So long as the Gospel shall stand, " not in the wisdom of man, but in the power of God," the latter will be illustrated in its triumphs over " the corruption that is in the world through lust," and in producing illustrious examples of piety and virtue : while there will be little good resulting from the other ; and the best effect of it will be the producing of decency in the exterior conduct ; the heart being left unrenewed, and falling short of a preparation for the inheritance of the saints in light."

Both to the Clergy and to the Laity we desire to say, but most pointedly to the former, that the Christian profession exacts a greater abstraction from the world than that which consists in the abstaining from acknowledged sin. There are practices so nearly allied, and so easily abused to it, that we conceive of a professor of religion in duty bound either not to countenance them in the least degree ; or, as is allowable in regard to some of the matters contemplated, to avoid the so employing of time, and the so lavishing of affection, as puts into a state of sin, although not necessarily belonging to the subject. We would be far from an endeavour after an abridgment of Christian liberty. But we cannot forget that in a list of the classes of evil livers, there is introduced the description of persons who are " lovers of pleasure more than lovers of God ;" nor, in respect to the female professors of religion in particular, the admonition, that " she who liveth in pleasure is dead while she liveth." We are aware of the difficulty of drawing the line between the use of the world and the abuse of it : that being conceived of by different persons equally pious and virtuous, according to the diversity of natural temperament, and of the states of society in which they have been placed by education or by habit ; but we know that where the conscience can reconcile itself to the drawing as near to the territory of sin, as it can persuade itself to be consistent with the still standing on secure ground, deadness

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to spiritual good at the best, but more commonly subjection to its opposite, is the result.

In speaking of subjects of the above description, we would not be understood to class among them any practice which is either immoral in itself, or so customarily accompanied by immorality, that the one is necessarily countenanced with the other. Of the former description is gaming in all the variety of its exercise : and the like may be said of whatever involves cruelty to the lower animals of the creation. If the same cannot be affirmed of works of fiction, and of putting speeches into the mouths of feigned characters, for the purpose of instruction or of entertainment ; yet as the question is applicable to the exhibitions of the theatre, such as they have been in every age, and are at present ; we do not hesitate to declare unanimously our opinion, that it is a foul source of very extensive corruption. We lay little stress on the plea, that it is a matter practicable in social institutions, to purge the subject from the abuses which have been attached to it. When this shall have been accomplished, it will be time to take another ground. But in truth we are not persuaded of the possibility of the thing, when we consider that the prominent and most numerous patrons of the stage are always likely to be the least disposed to the seriousness which should enter into whatever is designed to discriminate between innocence and guilt. While the opinions and the passions of such persons shall continue to serve the purpose of a looking-glass, by which the exhibited characters are to be adjusted to the taste of so great a proportion of the public, we despair of seeing the stage rescued from the disgusting effusions of profaneness and obscenity ; and much less of that mean of corruption more insinuating than any other—the exhibiting of what is radically base, in alliance with properties captivating to the imagination.

While we address this alike to the Clergy and to the Laity, we consider it as especially hostile to the usefulness of the former. And even in regard to some matters confessed to be innocent in themselves, their innocency may depend much on many circumstances, and of professional character among others. The ear of a Clergyman should always be open to a call to the most serious duties of his station. Whatever may render it difficult to his own mind to recur to those duties with the solemnity which they require, or may induce an opinion in others, that such a recurrence must be unwelcome to him from some enjoyment not congenial with holy exercise, ought to be declined by him. If it be a sacrifice, the making of it is exacted by what ought to be his ruling wish, the serving of God, and the being useful to his fellow-men in the discharge of the duties of the ministry.

With the assurance of our unceasing prayers for the welfare of our spiritual Zion, we conclude this our fourth Pastoral Letter.

Signed by order of the House of Bishops,

WILLIAM WHITE, D. D. Presiding *Secy Bishop*

New-York, May 27, 1817.

ADDRESS

Of the American Colonization Society to the people of the United States.

The Board of Managers of the American colonization Society being about to enter upon the prosecution of the great object of the institution, beg leave to address their countrymen on this important subject.

The first duty to be performed is to obtain unquestionable information upon several most essential points, which will not only enable the Society to pursue its future measures with certainty, but may also justify the government in affording its co-operation in a way most conducive to the success of the object in view.—To effect this, we have perceived the necessity of engaging a competent person to visit the settlement of Sierra Leone, and other parts of the continent of Africa, and probably also to spend some time in England.

For these and other purposes, it becomes immediately necessary that the Society should call upon its friends and ascertain what extent of funds may be expected.

The Board do not think it necessary to comment upon the many and obvious benefits that may result from the labours they are engaged in.

The love of our country, and benevolence to the cause of our suffering fellow men, conspire to offer the most persuasive motives. To these are to be added the far higher and more animating inducements of being the instruments of a gracious Providence in dispensing the light of Christian hope and joy over a benighted and important portion of the earth.

The Board therefore call with confidence upon their countrymen and fellow Christians for that liberal aid to their designs, in reliance upon which this association was formed.

BUSH. WASHINGTON, Pres.

MORGANTOWN SUNDAY SCHOOL SOCIETY.

From an article in the *Monongalia Spectator* of the 12th instant, we derive the pleasing information, that a society of this name exists and has gone into operation, in Morgantown, Virginia. It was formed for the important purpose of giving instruction to people of colour. At a meeting of the Society held on the 10th instant, the Board of Managers made their first quarterly report, from which it appears that a school established by them commenced under very encouraging auspices, and that the success attending their first attempt has exceeded their most sanguine expectations. Men of liberal minds among the Whites are disposed to support the School; and the Blacks, especially those of mature age, manifest a great desire to improve their minds—steadily attend to their lessons, and, in some instances, are making rapid progress. The Managers found it easy to induce them to attend the School. They flocked to it in crowds, begging for books, and praying to be taught. Fifty have been admitted: but many could not obtain

permission from their masters!!—How reprehensible must be the conduct of those masters, who requiring their slaves to toil for their profit through the week, will not permit them on the hallowed day of God to receive that religious instruction which tends to make them wise unto salvation!

The example set by the Sabbath School Society at Morgantown is laudable, and ought to be imitated by the friends of religion and moral improvement, in every section of our country where Africans or their descendants are found. If proper exertions were used for the instruction and salvation of this degraded people, there is reason to hope that many of them, even though they should remain the servants of men, would become *the Lord's free men*, and attain an elevation of character and standing infinitely more desirable than the power and dignity of the most exalted princes and potentates of the earth. *Chil. Recorder.*

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Collective Meeting of the Chillicothe Sabbath Schools.

On last Lord's day, at 4 o'clock P. M. the several Sabbath Schools in this town met in their respective school rooms, agreeably to a previous arrangement; and thence proceeded, under the direction of their teachers, to the Presbyterian Meeting House. They occupied and filled most of the pews in the lower part of the house.—By returns that have been made to the Secretary of the Chillicothe Association of Sabbath School Teachers, the whole number of scholars belonging to the several schools is ascertained to be upwards of *five hundred and twenty*. The greater part of these were present on the occasion of which we are speaking. So many children, male and female, from five to eighteen years of age, we are confident, never before were collected in any house for public worship in this place. The school, consisting of people of colour of various ages, which is under the care of Mr. James Hill, occupied a part of the east end of the gallery.—Those seats, above and below, which were not occupied by the schools, were crowded by the citizens, and the friends of religion of the different denominations.—The schools were collected together, that they might, in concert, sing praises to God, present their supplications at his throne of grace, and attend to some important instruction from his word. In pursuance of this design, three hymns of praise were sung, prayer was twice offered up, and an appropriate address was delivered by the Rev. William Beauchamp, first to the Scholars, next to the Teachers, and finally to Parents and Governors of families. The whole scene was interesting and gratifying to the people who were present.

With the blessing of God, much good to society, especially to the rising generation, will result from the establishment of Sabbath Schools in this place. But we hope that the conductors of the Schools will be sensible of the absolute necessity of his blessing; and that, relying on him for special assistance and direction, they will persevere without weariness or abatement of zeal in the good cause in which they have embarked, sincerely aiming at the glory of God and the everlasting welfare of their pupils. *ib.*

[The following interesting intelligence of the flourishing condition of several churches in Vermont, contained in a communication from the Committee of Consociation to the Editor of the Boston Recorder, will rejoice the hearts of the friends of Zion.]

The Consociation of the South-Western District of Vermont, and parts adjacent met at Pittsford, June 24, 1817. This Consociation consists of twenty-six Churches; twenty-one were present by delegation.

It is one great object of the Consociation, once a year, to learn from representatives, the prosperous or adverse state of every sister church within their union.

Adopting the same articles of the Christian faith and practice, and annually meeting together by delegation to partake of each others joy or sorrow, we find that our bonds of union are strengthened, and that a door is more widely extended for the exercise of that charity which constitutes the harmony, moral excellence, and glory of the Redeemer's kingdom.

According to our custom, we proceeded to inquire respecting the prosperity of Zion, and were encouraged and animated by the following account of the special work of the Divine Spirit, in twenty of our congregations, during the past year.

The number received into the Church, and the number not yet received who are the hopeful subjects of divine grace, appeared as follows, viz.

<i>Received have hope.</i>			<i>Received hope</i>		
Brandon	95	55	Tinmouth	2	
Pittsford	97		Hartford & W. Granville	50	
Benson	117	30	N. Granville	41	
Hubbarton	39		S. Granville	33	17
W. Rutland	30		Pawlet	20	
Castleton	169		Rupert	37	20
West Haven	36	30	Sandgate	35	20
Fair-Haven	85		Dorset	50	50
Poultney	44		Manchester	15	20
Middletown	25				
			Total,	1020	242

The prosperity of the churches within this consociated body, during the past year, far exceeds what we had ever before witnessed. When the relation was given by the representatives of the churches, where the work of divine grace had prevailed, the audience appeared to be struck with a solemn and affecting view of the all-conquering hand of Jehovah. The affectionate and joyous tear in almost every eye, most eloquently bespeaks the deep sensibility of every heart. It is impossible, in this short sketch, to give such a view of the work as was received from those who were eye and ear-witnesses of the tears and sighs of the convicted, and the joys and triumphs of the converted. In some places

where the Church had become almost extinct, they now flourish like the garden which the Lord hath planted.

In some of our congregations the work of divine grace continues to prevail, and the friends of Zion anticipate the joy of receiving a still greater number of cordial friends into the Redeemer's kingdom. The blessed work continues to prevail in Rupert, Dorset, and Manchester; and has recently commenced in W. Rutland, Tinnmouth, Winhall, and Peru.

The number of hopeful converts to the cross, in our congregations, during the past year, exclusive of other denominations, is estimated at something more than twelve hundred.

Is there any thing too hard for the Almighty? Behold what the Lord hath wrought!—The spiritually dead awake, and arise; The blind see; the deaf hear; the lame walk, and leap like the hart; the dumb sing alleluias to the Son of David; those who were as the stubborn oak are made to bow humbly; hearts like adamant have become tender, and natures fierce and cruel, are now gentle as a lamb.

Here we see an army raised from the enemies' camp, for Prince Emanuel, who, we trust, are all clad in the Christian armour, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the Gospel of peace; and above all the shield of faith, and the helmet of salvation, and the sword of the Spirit, praying always with all prayer, and supplication in the Spirit. *Eph. 6.*

Is not this the day of divine power in which the Lord Jesus receives the trophies of victorious grace according to the promise? And ought not the Churches to consider these victories as sure pledges of the complete triumph of our Lord over all his and our enemies, throughout the world? Who then will be faint-hearted, or fearful, or slow to come up to the help of the Lord, in this day of signal victory; in this day of the wonders of divine grace? *Recorder.*

JUVENILE DEPARTMENT.

SALLY OF THE SUNDAY SCHOOL.

There is always a great pleasure in discerning a wild flower, though in the hedge. Its simplicity will charm; and the contrast of the uncultivated, unsheltered situation, with its modest beauties, renders it an interesting object. So smiles the primrose among the nettles, the prickly thistles, and the wide-spreading burdocks which surround it.

As the children of the Sunday School are taken at random, without selection, from the lower ranks and the most ignorant classes of society, we cannot be surprised if there should abound among them tempers uncultivated, and manners extremely offensive. Even the best dispositions will run wild if not trained and pruned; but when morose, deceitful, and tyrannical tempers, are either let loose to their own turbulence, or checked by the counter turbulence of their parents, which has nothing like skill to guide it, or justice to convince the child who suffers by it; there can be no wonder if the disposition, though checked indeed, is not eradicated.

ed, but rather, by its very confinement, is forced into some shape more crooked, and becomes to society more unsightly and more troublesome. Amid a variety of disgusting characters, it is refreshing to meet now and then with one of a simple, modest, gentle, disposition, like Sally of the Sunday School.

It was perhaps somewhat conducive to this temper, that she had for several years been lame ; a diseased hip obliged her to walk with a stick, and sometimes with a crutch. If this infirmity prevented her from habits of boisterousness, it kept her by that means from much sin. Good health is very often a great temptation ; and leads the young into mischief by mere joyousness of spirits, and power to be active ; for activity if not well directed becomes serious harm. If pain and suffering gave to Sally something of her gentle and obliging carriage, it was then, in another way, of great service toward forming her character into so pleasing an appearance. She may find her infirmity of body well made up to her in the advantages it yields to her mind and temper. And if, beyond this, affliction has made her more willing to listen, to learn, and to pray : then who can say how great a blessing this illness has been made. She may have occasion to say with the prophet, " it was good for me to bear the yoke in my youth."

When speaking to the children, I have sometimes endeavoured in vain even to catch their attention, and fasten it down to what I was saying ; but I had no difficulty with Sally ; her modest eye was always directed to me, and a tear in it would sometimes say she felt the word, and thanked me for trying to impress her with it. May the lessons she has so frequently felt be deeply, be divinely imprinted upon her heart : they will save her from many a temptation as she comes more to mingle in the world ; and feels the strength of its gay or its sorrowful associations.

I have wondered sometimes when I considered her infirmity, to find her always one of the earliest at school. She had nearly a mile to walk ; and to her that was no small labour ; yet I was sure to find her in her place, unless, as at times, she was quite unable to come. Her heart was in it. Where there is a willing mind there will in general be a punctual attendance ; and where the mind is also desirous of instruction, we are sure no little obstacles will hinder, no trifling difficulties will even delay. They who are in earnest to seek God will seek him early.

I much admire, especially in childhood, a simplicity of character which seems to lay itself quite open to your inspection without disguise. Some children when they give you an answer never look you in the face ; their countenances are cast down, not with bashfulness, but with consciousness of some evil feeling which they want to hide. The cross, the sly, the sulky, do not wish to discover to you what they know their faces will betray. Sally had nothing to hide. You might look her countenance through and through without her ever suspecting what you were doing ; a better symptom of a clear conscience that means no harm to any one can scarcely be found. And when you contemplated her mild face so

full of feeling, all the lines were simple. There were her features for you to look at, just as nature made them ; not one of them twisted into proper form for your inspection ; or twisted out of proper form by the consciousness of being inspected. No half shut eye retiring from view ; nor broadly open, fixed into a confident stare, determined to endure examination without detection. No corner of the mouth dragged down to give a demure look ; nor turning up ready to quiz you as soon as released from so close a survey.

There is a mode of receiving favours which marks the character with great precision. Some are very loud in their thanks, who as evidently do not feel grateful ; what you give is not half what their covetousness expected. They durst not refuse to receive it, lest they cut off all hope of something better another time. But a little inquiry or observation afterwards will show that your gift was undervalued, neglected, or perverted to some base use. It was a double pleasure to give Sally any thing ; you saw she thanked you by a countenance illuminated with grateful feelings ; you knew your gift would be put to its proper use ; would be well taken care of ; and though but an old thing, would be repaired and worn, and might be seen upon her many a day afterwards.

Sally's lameness had rendered her unable to be useful to her mother or to others in any laborious way. Being obliged to sit still much, she had therefore plied her needle well ; and became expert, especially as to neatness of workmanship, above many older girls. There is always something which the willing and industrious can do. Those who are shut out by Providence from some modes of employment, can, if they will, find other methods of usefulness. Even an inability may become an advantage, if it lead us the more strenuously to cultivate such faculties as are left to us. Sally is better qualified for a respectable situation by this means, than if, able to romp and run, she had spent her time hoydening with birds nesting boys.

Though Sally was lame for a long while, yet for two years at least, she has been quite recovered, and has had no occasion for even a stick to help her. I have no reason to think that her recovering her powers thus, has had any bad effect upon her mind and character ; which is a great mercy. Not unfrequently do we see health regained, give the power, and also become the occasion, of running into sin.

Her recovered strength enabling her to seek some more active employment, she has been helping at different houses. The last time I met her, I was glad to find her able to undertake some light service, where attending a child, or assisting with her needle, might enable her to maintain herself in a decent family. I trust that Providence which has favoured her so far, will guide her ways, guard her first entrance into life, and especially by His own grace secure her young heart to Himself.

It will not pass as a trifling trait in her character, that she left the school handsomely. In most cases, leaving school is, first

loitering and becoming inconstant in attendance, and at last ceasing to come. Then we never hear any more of them ; or if we inquire, receive some ungrateful reply. It was otherwise with Sally. Getting better in health, as I have stated, and being near fifteen, she wished for some situation ; she therefore called to say she was very thankful for the kindness shown her so long, and now would not trouble the school any more. This showed a feeling, and a propriety of conduct which promise well. The ungrateful mind is a base one. And although what seems ingratitude, is often only want of thought, or want of manners ; yet these are great wants, and do much mischief. Her having the thought to do so, raises her character ; her having the manners to do so, will recommend her to a better place than she could hope for, if she had shown deficiency in this respect ; and if the action sprung from a superior source, from a principle of grateful feeling, it will promise well for her future behaviour. Principle is solid, and will last ; it is general, and will spread ; it is honourable, and will exalt the character in which it rules.

Her conduct in this respect was reported to our ladies' working party, who felt so well pleased, as to make her a present of a piece of green stuff for a gown. She could make it herself, there was no need to do that for her. The lady under whose direction this was done, gave something to have it of a better quality than is usually given in such cases, that it might do her good service. With much pleasure I perceived upon her the other Lord's day, this reward of her good character and pleasing conduct. May her character continue good, and her conduct pleasing ; I trust she will find many an instance yet in future life of the advantages these procure.

Should this account meet the eye of young girls now under instruction ; I shall be happy, were it so far to gain their attention, as to show the advantages of being simple, honest, modest, tractable,—like Sally of the Sunday School.

METHODIST CONFERENCE IN ENGLAND.

On Monday last the Seventy-fourth Annual Conference of the people called Methodists, commenced at Sheffield :—the Rev. John Gaulter was chosen President, and the Rev. Jabez Bunting, Secretary. About three hundred preachers have assembled. The last week was occupied by the Committee for Stations, and by the Committee for Examination and Finances of the numerous Missions of the Connexion. Various interesting accounts have recently been received from St. Domingo and Ceylon ; and notwithstanding the great pressure of the times, upwards of *seventeen thousand pounds* * have been raised by this religious body in the course of the last year, for the support of Missions among the Heathen.—

[Liverpool paper of Aug. 4.]

* More than *seventy-five thousand Dollars*.

Auxiliaries to the American Bible Society.

"The Branch B. S. of the town of Great Barrington," (Mass.) instituted 21st Jan. 1817. Moses Hopkins, Esq. President; John Whiting, Secretary; D. Leavenworth, Treasurer.

"The B. S. of Adams and its vicinity," in Berkshire county, (Mass.) formed 21st March, 1817. Dea. Otis Blackington, Pres.; Rev. Elijah F. Willey, Secretary, at Lansingburgh, (N. Y.); James Cumming, Esq. Treasurer.

"The Cambridge Juvenile B. S." formed 9th May, 1817. Thomas R. Ingalls, Secretary, at Cambridge, (N. Y.)

"The Xenia Auxiliary B. S." (Ohio,) formed 3d July, 1817. Francis Pringle, jun. Corr. Sec.

"The Herkimer B. S." formed 5th May, 1817. Hezekiah N. Woodruff, President, Little Falls, (N. Y.)

"The Springfield Auxiliary B. S." (Ken.) Richard Cocke, Sec.

These make the number of Auxiliaries, *one hundred and eight.*

Donations to the Biblical Library.

By the Russian Bible Society, forwarded by Mr. Paterson:—the Russian Bible, Old and New Testaments, in the Slavonian dialect, royal 8vo.; New Testament, do. do.; Do. Persian, 4to.; Do. Armenian, do.; Do. Polish, 8vo.; Do. Finnish, do.; Do. French, Sacy's translation, do.; Do. Esthonian, 12mo.; Do. do. 24mo.; Do. Laponian, 12mo.; Gospel of St. Matthew in the Calmuc or Mongolian language, 4to.; the Annual Reports of the Russian Bible Society for 1813—14—15—16; and several other publications.

THE CHRISTIAN SOLDIER'S DEATH.

To the memory of the late Rev. THOMAS TAYLOR, by J. MONTGOMERY, of Sheffield, (England.)

Servant of God! well done,
Rest from thy lov'd employ;
The battles's fought, the vic'try won,
Enter thy master's joy;
The voice at midnight came,
He started up to hear;
A mortal arrow pierc'd his frame,
He fell—but felt no fear.

At home amidst alarms,
It found him in the field;
A veteran slumbering on his arms,
Beneath his red cross shield;
His sword was in his hand,
Still warm with recent fight;
Ready that moment at command
Through rock and steel to smite.

It was a two-edg'd blade,
Of heav'nly temper keen;
And double were the wounds it made
Where'er it glanc'd between;
'Twas death to sin—'twas life
To all that mourn'd their sin;
It kindl'd and it silenc'd strife,
Made war and peace within.

Stout hearts before it fell,
Subdu'd by wrāth and love;
'Twas dreadful as the flames of hell,
Bright as the beams above.

Heroes were wont to name
The weapons of their might;
This was a brand of matchless fame,
The word of God, in fight.

Oft with its fiery force
His arm has quell'd the foe;
And laid, resistless in his course,
The alien armies low:
Bent on such glorious toils,
The world to him was loss;
But all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare"—
He 'woke—he caught his captain's eye,
Then strong in faith and prayer,
His spirit with a bound
Burst its encumbering clay;
His tent at sun-rise on the ground
A darken'd ruin lay.

The pains of death are past,
Labour and sorrow cease;
And life's long warfare clos'd at last,
His soul is found in peace.
Soldier of Christ, well done!
Begin thy new employ;
Sing while eternal ages run,
Thy master and his joy.